

ST. JOSEPH CONVERT



St. Joseph School, built in 1914, originally faced east on Union Street. Moved across the street in 1936 and became Holy Ghost High School in 1949.

Centennial Celebration 1875-1975





MOTHER M. ROSE DE LIMA HAZEUR, S. S. F.

Mother Rose has been personally involved with the Alumni of the Sisters of the Holy Family for the past eleven years. Her total dedication and untiring efforts have been a source of inspiration to the Sisters. Mother Rose congratulates all those who have worked together through the years.



YOU HAVE MY SINCERE BEST WISHES FOR A MOST SUCCESSFUL PROGRAM AS WELL AS MY SINCERE GRATITUDE FOR THE GREAT CONTRIBUTION THAT THE SISTERS OF THE HOLY FAMILY HAVE MADE FOR THE WORK OF THE CHURCH IN THIS DIOCESE OVER THE PAST 100 YEARS.





New Holy Ghost Church built in 1948 and dedicated on Pentecost Sunday, 1948.

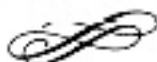
CONGRATULATIONS FROM
HOLY GHOST CHURCH
 COMMITTEE ON CATHOLIC EDUCATION
 VOTE OF CONFIDENCE
 and
 TUESDAY EVENING SOCIAL MEMBERSHIP

THE FOUNDERS OF THE CONGRERATION OF THE SISTERS OF THE HOLY FAMILY

The works of charity and mercy of the Congregation of the Sisters of the Holy Family among the Negroes began unofficially with a French nun, Sister St. Martha Fortier, and a free woman of color, Mademoiselle Juliette Gaudin, around 1826 in New Orleans, the slave mart of the United States. Sr. St. Martha, belonging to a religious community in France called the Hospitalieres, arrived in New Orleans around 1817. During this era the Catholic Church in France was experiencing great changes and difficulties, repercussions of the French Revolution when religious monasteries and churches had been destroyed. Since Sr. St. Martha was the lone member of her community to come to Louisiana, she resided with the Ursuline Sisters in their convent on Chartres Street which is now one of the oldest buildings in the French Quarter of New Orleans. Here Sr. St. Martha spent a number of years among the Ursulines working with much zeal. The Ursuline nuns, since their coming to Louisiana around 1727, had established a school for the teaching of Indians and free colored girls, but by 1824 the convent on Chartres Street no longer provided the Sisters and their school with sufficient space and comfort. That year the Ursulines moved their community and school several miles outside the old city. A shortage of Ursuline nuns did not permit them to continue directing both a white and colored school; so when these Sisters left the city proper the education of free colored girls by the Catholic church would have terminated had not Sr. St. Martha decided to remain in the city to carry on this type of work. The emphasis here is placed on free colored girls, because New Orleans was a city of bondage which had laws against the teaching of slaves to read or write although it was permissible to give the bondsmen religious instructions.

Sr. St. Martha with the financial assistance of the free people of color was able to purchase a piece of land in 1823 on Quartier or Barrack Street between Burgundy and Rampart where she built a little school. Here she taught free girls of color by day and had classes for adults of this group at night in faith and morals. Most of the people of old New Orleans were Catholics by habit and birth since the teachings of God had been neglected due to few number of priests and qualified laymen in this Province to do this task. New Orleans, the Babylon of the South, being a port and the only metropolis for miles around, attracted a rowdy, libertine crowd, the refuse of the other states, who spent their time and money gambling, drinking, and in wanton behavior. Morals, in general, were at a low ebb among all classes, bond and free. Riots, night brawling, and prostitution were part of the disorder of everyday. The first Bishop of New Orleans Luis Penalver, stated that religion was a matter of form and sentiment without spirit and for women and slaves only. According to the Journal of the Sisters of the Holy Family by Sr. Mary Bernard Deggs, it was the arduous, enthusiasm, and hard work of Mere Martha, as the people called her, that laid a foundation of a deep faith and love of God among the colored inhabitants of old New Orleans, particularly among the young women of this class who aided Mere Martha in her extensive work of teaching, giving religious instructions to both bond and free, and visiting the sick and the aged. Mere Martha taught these young colored women obedience to God's laws, especially charity for the less fortunate of their race and the beauty of womanhood — its modesty, propriety, responsibility as a woman for the Divine Decrees on marriage.

Mere Martha was harassed in her labors among the Negroes by a number of problems of which chief among these were a small staff of helpers and finances. She contemplated starting a branch of her own community, the Hospitalieres, here in Louisiana to solve her need for workers. In 1826, she wrote the Bishop telling him that she had two postulants, young women who were taking the first steps in training to become nuns. One of these postulants was white; the other, Negro. The colored candidate was Miss Juliette Gaudin who had come to live in New Orleans as a small child from Cuba and who was now eighteen years old. She was the daughter of Marie Therese Sainte La Cardonie and Pierre Gaudin, a teacher, who had a school for free children of color on Royal Street. Under Mere Martha's supervision, Juliette was given



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the knowledge and formation necessary in the religious life for more than a year when it all came to an end. Sr. St. Martha's venture failed in organizing an integrated community due primarily, it appeared, to the lack of funds and Mere Martha's inability to efficiently manage all the tasks she generously endeavored to accomplish, such as being administrator and teacher of a school, giving religious instructions to slaves and adults, helping the sick and the aged, and attempting to found a religious community. However, she did implant within the hearts of a number of these young Negro women, the desire to give themselves to God by a total dedication in the religious life. There was one young lady in particular, Miss Henriette Delille, who once her heart and mind had expanded with this new idea, serving her race by a complete consecration of herself to God as a nun, there was no one with a greater determination to achieve that objective. Black nuns, using the terminology of today, was certainly a novel concept in this city of bondage where all Negroes even the free people of color were held in an inferior and restrictive status in society.

As George Cable, noted author of Louisiana in the past century, wrote that to the white man "there is but one kind of negro." According to racial myths, all blacks belong to the same class and no regard was ever given to the "dress, behavior, character, or aspirations (of a Negro) . . . as though the African tincture, much or little, were itself stupidity, squalor, and vice." This was the world in which these young colored women aspired to the exalted state of the religious life where there were **Ladies** of the Ursuline and **Madames** of the Sacred Heart, but what community would take a Negro woman to be a nun? A number of these free women of color went to France to join religious communities there and some went north as **passee blancs** to join the Sisters of Charity, but Henriette Delille was not to be enticed anywhere else. There was a need for Negro nuns then and there in old New Orleans where her race in distress required them. Miss Delille, a free woman of color and foundress of the Sisters of the Holy Family, was born in New Orleans in January, 1813, and was the daughter of Marie Josepha Dias and Jean Baptista Delille-Sarpy. Her ancestors were among some of the oldest families in Louisiana — the Dubreuil, Dias, Basile, Labeau and Delille-Sarpy. Miss Juliette Gaudin's candidacy to the religious state with Sr. St. Martha even though it did not succeed at that time, awaken in these young Negro women the "impossible dream."

It was Sr. St. Martha who planted the tiny seed of the possibility of a Negro congregation of sisters in this city of bondage, but it was a Mademoiselle Marie Jeanne Aliquot who was the moving spirit and who helped to make it a reality. On December 6, 1822 after a long watery trip to Louisiana, a ship, the *Haves*, reached New Orleans bringing a fiery middle aged French woman by the name of Miss Marie Jeanne Aliquot. In the crowded port of old New Orleans, not every ship arriving was able to land near the levee, but was sometimes "six ships deep" from the shore; to reach land, the passengers, including the ladies, had to move from gangway to gangway crossing a half dozen ships before setting foot on the terra firma. It just happened that Miss Aliquot in carrying out this precarious maneuver fell into the river. She was rescued by a Negro who disappeared before she could properly thank him. This terrifying incident caused Miss Aliquot to have one encompassing dedication in the remaining thirty-one years of her life — to serve the Negro, particularly the slave. To this she gave her time and her fortune. After she joined the staff of Mere Martha's little school, she realized the need for a large building since the school was growing. In 1834 Miss Aliquot purchased the building on St. Claude Street that had once been the College of Orleans. Mere Martha then sold the little school on Barrack Street moving to St. Claude. Here Mere Martha, Miss Aliquot, and a generous group of free women of color continued their charitable works among all classes of Negroes, bond and free. Around 1836 Miss Aliquot, knowing the desire of seven or eight of these young colored women to consecrate themselves to God, wrote out a simple rule for a

religious community which she called the Sisters of the Presentation and with herself as their leader and superior again tried to found a sisterhood where Negro women would be accepted. After a few months this too was quickly and quietly brought to an end. A law of Louisiana of 1830 ordained that if anyone tried "to destroy that line of distinction which the law has established between the several classes of this community, such a person shall be adjudged guilty of a high misdemeanor . . ." Another law stated that in this Louisiana, no case was associations to be incorporate of free people of color even for religious purposes.

After receiving Archbishop Antoine Blanc's consent and Pere Etienne Rousselon's generous help, on November 21, 1842, Henriette Delille and Juliette Gaudin, very quietly settled in a little house on St. Bernard Street where they officially began their work. They were the only two women, who had been part of the group in 1836, who had held on to the "impossible dream." A year later Henriette and Juliette were joined by Miss Josephine Charles. Grace King, outstanding historian of Louisiana, wrote of them, they "came together resolved to devote their lives, education, and wealth to the cause of religion and charity among their own people; . . . (while) a pampered, luxurious world looked on . . . No white woman could do more; none have done better." For ten years these three women proved their dedication of themselves completely to God through their works of charity among their race; no pain, no insult from the men or women of their own class, no poverty, no type of work demanded of them could weaken their resolve to alleviate the sufferings of the needy. During this era there were no Community Chest, United Funds, or charitable institution for black orphans, aged Negroes or the welfare to help the indigent. The streets of old New Orleans were filled with beggars, the lame, the blind, the mentally ill, the sick, and parentless children who made their living by stealing and were jailed with hardened criminals.

In 1847 a group of free men and women of color formed the Association of the Holy Family to give financial aid to the Sisters. In 1849 the free men of color built the **Hospice de la Sainte Famille** or the Hospital of the Holy Family. Here the aged were cared for and the sick attended to. Mere Henriette's mother died in 1848 and with her inheritance she purchased property on Bayou Road which became the cradle house or first convent of the Sisters. Here the Sisters conducted a school for free colored children. On Dauphine Street there was an asylum called the Children of the Holy Family where the poor was sheltered and instructed. Beside the home for the aged, there was a charity hospital for poor Negroes where Mere Henriette who was trained in nursing treated the sick. The Sisters also taught classes preparing children and adults, white and black, for first Communion and Confirmation at St. Augustine and St. Mary's church on Chartras Street. During the frequent epidemics of New Orleans, Mere Henriette could be seen going from house to house administering to the members of her race.

For the first twenty years of the existence of this community, Henriette Delille or Mere Henriette, as she was called, although the youngest was the driving force or spark of faith, courage, compassion that helped over come all obstacles that might deter the work. Though she had a determination of steel and a dynamic enthusiastic personality, she was plagued by weak health. No amount of warnings from the other sisters, pains or argument stopped her from devoting "herself without reserve to the instruction of the ignorant and principally the slaves," as her death notice described her. On November 17, 1862, "worn out by work, she died at the age of fifty years after a long and painful illness borne with most edifying resignation." (Catholic Newspaper, Nov. 22, 1862) Henriette Delille died praying that the work she had begun as the House of the Holy Family, "a house poor and little known except by the poor and the young," would continue to do considerable good and, by the grace of God, help from among the people the Sisters have labored, the work did continue for more than one hundred and thirty-three years, if the years of labor are taken into account before 1842.



ONE HUNDRED YEARS IN OPELOUSAS

In those days, one hundred years ago, the journey by boat from New Orleans to Opelousas required four days. The travelers landed in Washington by way of Bayou Courtableau, and then proceeded the last seven miles of the way by horse-drawn wagon. For that reason, it seemed that Mother Mary Josephine Charles, Superior General of the Sisters of the Holy Family, was taking the three Sisters to open a foreign mission, across two great rivers, the Mississippi and the Atchafalaya, and beyond numerous bayous and swampy marshlands.

Mother Josephine Charles had been one of the original Sisters who formed the Congregation of the Sisters of the Holy Family in 1842, and now thirty-two years later she thanked God for the privilege of leading this first missionary group to the society's first apostolic foundation outside of New Orleans. Several schools and charitable works were in progress by that time in the city of New Orleans. When she saw this pearl of a settlement on high ground and the people waiting for her Sisters, she blessed the place with a prayer that holds it dear to the Congregation. She left the three pioneer Sisters—Mother Elizabeth Bradley, Sister Magdalene Alpaugh, and Sister Cecilia Capla — with directions to lay the foundation of a visible society, a faith community, a strong segment of the Church. Her admonition to them was to be an inspiration to the people to be the best that they could, to lead them to have faith in God and confidence in themselves and to serve with dignity as Christian leaders in building the Kingdom by worthy example.

Father Gilbert Raymond was at that time pastor of St. Landry Church which served all the people. He had been Vicar-General of New Orleans, had been the friend of Pere Etienne Rousselon who with Mother Henrietta Delille, Juliette Gaudin, Josephine Charles, and Marie-Jeanne Aliquot founded the community. Moreover, he had himself been their spiritual director before his transfer to Opelousas where with his own brother he ministered to the needs of all the people. Knowing the effectiveness of the Sisters in their works for the people of New Orleans, he invited the Sisters to come and exert similar efforts for their people in his territory. The Sisters have an apropos expression relative to this mission: We came, we saw, and love conquered. One hundred years later, another Sister said, "To know it is to love it."

Thus, St. Joseph School was born, a little less than a half century before Holy Ghost Parish was established. The Sisters of the Holy Family took care of the needs of their people, and the Marionites took care of theirs, each group having a convent and a school and the O and G railroad track in between, worrying both by the same noises. Fortunately, as good missionaries, the two communities of Sisters became warm friends.

The first classes, however, were held in the basement of the convent. The curriculum accented the study of catechism and English, and added French, Piano, Needlework and Art. In 1902 a separate two-room classroom was built through the leadership of Mother Regina and Sister Sebastian and remained part of a growing campus until demolished in 1955. Because it served for many years as a primary section it was known as "Sister Adeline's Second Grade." The fact is, though, that in its long life of fifty-three years, it served according to need as residence for stranded families, a store, a warehouse, and a primary school again in its last years of existence.

Mother Regina was still missioned at St. Joseph when she saw the need for another building and commemorated the fortieth anniversary of the Sisters' coming with the three-story building which contained classrooms on the second floor, an auditorium on the third, and a play shelter on the first. Without a doubt, many persons living today attended classes therein before its transfer from Main Street or after its removal to the new campus on the present school site. It served proudly until it was replaced in 1956 with the present 24-classroom building with its many departmental facilities.

To build a student body, Sister Kostka and her teaching staff visited the neighboring towns and villages and recruited students who would reside for the school term with relatives and friends near the school. This was to augment the earlier efforts to provide boarding accommodations within the convent for girls who had no relatives in town. Among the boarders who later became Sisters of the Holy Family were Victoria Eaglin, now Sister Mary Cyrilla, age 90; Mary Broussard, now Sister Mary Petronilla, a golden jubilarian; and Sister Mary Mark and Sister Mary Collette, both deceased. Among the places visited were Prairie Laurent, Plaquemine Point, Gradney Island, Washington, Prairie Ronde, Plaisance and Frilot Cove, to encourage parents to send their children to Catholic school. Incidentally, these places became strongholds also for centers of religious instruction by the Fathers, Sisters and students; and in later years when the Teacher Training Center was established, these were among the places where the graduates taught in newly opened schools.

By special classes, two high school graduations had been held, one in 1906, another in 1912. Mary Payne and Corinne Simms were recipients of diplomas. Until 1920 St. Landry's Church continued to serve the whole population.

When Holy Ghost Parish was established in 1921 with Father Hyland as first pastor, St. Joseph School with a high school added was incorporated into it. Continuing to stress the importance of education in the building of a people, with the Sisters the new pastor encouraged the parents and friends to seek the best for their children. And so it has continued through the years that with teamwork by the priests, Sisters, and people, the school has served the community of Opelousas and its surroundings.

We remember specific teams of persons, specific principals, priests, teachers, student groups, parent groups, times of success, of affluence and much creativeness, of derivation, stress, and even crises. Each person has his own special memories and admirations of the great contributions of those of his own acquaintance. The blessing is that through the years everyone has contributed heroically and meaningfully to the building of a people who respect themselves and that their concerted and continuous efforts have produced the calibre of men and women whom the area is proud to claim as its own and whose reflection of the school sees of itself at the close of its first one hundred years.



IN GRATEFUL REMEMBRANCE OF

REV. JAMES A. HYLAND

WHO PIONEERED IN THE OPENING OF

HOLY GHOST HIGH SCHOOL

SUPERIORS, 1874-1974

I. 1874-1924 — The First Half Century

Mother Mary Elizabeth Bradley

Mother Mary Cecilia Capla

Mother Mary An Fazande

Mother Mary John Charles

Mother Mary Visitation Proe

Mother Mary Regina Bourgeois

Mother Mary Philomena Perron

Mother Mary Inez Soles

Mother Mary Josephine Devenson

Mother Mary Loretta Praden

Mother Mary John Charles

II. 1924-1974 — The Second Half Century

Mother Mary John Charles 1924-1983

Mother Mary Catherine Walto 1933-1940

Mother Mary Pauline Nicholls 1940-1945

Mother Mary Liguori Bennings 1945-1949

Mother Mary Camille Gardiner 1949-1954

Mother Mary Norbert Lyons 1954-1960

Mother Mary Raymond Green 1960-1963

Mother Mary Lucille Dix 1963-1968

Mother Mary Helena Jones 1968-1971

Sister Mary Theresa Vincent Rousseve ... 1971-1974

Sister Mary Rupertin Llorens 1974-1975



Sr. Mary Kostkalesie
Principal in the early years

Not Forgotten
Congratulations to
Sr. Mary Borgia



Sister Mary Virginia
Dedicated Principal and Teacher



Sr. Norbert
Oldest religious native of Opelousas



SISTER M. JULIANA

A native of Opelousas, Louisiana, is the moderator of the Sisters of the Holy Family Alumni in Opelousas for the year 1974-75.

Sister Juliana expresses her sincere gratitude to all those who helped in any way to make the many activities of this year a success.

FIRST AND SECOND ANGELIC DEBUTANTES



QUEEN JACINTA FRANK
OF 1974



QUEEN MONA CLARISSE DEPILS
OF 1975

FIRST AND SECOND ANGELIC DEBUTANTES



QUEEN JACINTA FRANK
Of 1974



QUEEN MONA CLARISSSE deFILS
Of 1975



Albert Taylor

COMPLIMENTS OF
ALUMNI MEMBERS
WHO SERVED AS
PRINCIPALS



Jonas E. Mason



Lawrence Emerson



Viola B. deFils



Roland J. Projean



Edward J. Ray



Clifford Lemelle



Dewey Auzenne



AN EARLY GRADUATING CLASS



Holy Ghost Basketball Team - 1921

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By special classes, two high school graduations had been held, one in 1916, another in 1912. Mary Foyce and Corinne Stearns were recipients of diplomas. 1948-1950 St. Landry's Church continued to serve the whole population.

When Holy Ghost Parish was established in 1921 with Father Hefner as first pastor, St. Joseph School with a high school added was incorporated into it. Continuing to show the importance of education in the building of a people, with the Sisters the new pastor encouraged the parents and friends to seek the best for their children. And so it has continued through the years that with teamwork by the priests, Sisters, and people, the school has served the community of Opelousas and its surroundings.

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PRINCIPALS OF ST. JOSEPH SCHOOL AND HOLY GHOST SCHOOL

Mother Mary Elizabeth Bradley

Mother Mary Cecilia Capla

Mother Mary Ann Fazzande

Mother Mary John Charles

Mother Mary of the Visitation Proce

Mother Mary Regina Bourgeois

Sister Mary Anastasia Raymond

Sister Mary Nicholas Brothers

Sister Mary Sebastian Victor

Sister Mary Josephine Devenson

Sister Mary Lucia Dapremont

Sister Mary Kostka Leslie

Sister Mary Virginia Dinelli

Sister Mary of the Assumption Narcisse 1923-1935

Sister Mary Catherine Walto 1935-1940

Sister Mary Virginia Dinelli 1940-1943

Sister Mary Boniface Adams 1943-1947

Sister Mary Theresa Vincent Rousseve 1947-1950

Sister Mary Boniface Adams 1950-1959

Sister Mary Virginia Dinelli 1959-1963

Sister Mary Esperance Collins 1963-1964

Sister Mary Joanne Coleman 1964-1970

Sister Mary Esperance Collins 1970-1974

Sister Mary Clare of Assisi Pierre 1974-1975



SOME ENROLLMENT STATISTICS TAKEN AT RANDOM YEARS

| | | | |
|------|-----------|------|------------|
| 1875 | 60 pupils | 1884 | 461 pupils |
| 1884 | 60 pupils | 1944 | 788 pupils |
| 1894 | 60 pupils | 1964 | 631 pupils |
| 1904 | 55 pupils | 1969 | 671 pupils |
| 1914 | 55 pupils | 1964 | 674 pupils |
| 1924 | | 1967 | 664 pupils |

VOCATIONS FROM OPELOUSAS TO THE
COMMUNITY OF THE SISTERS OF THE HOLY FAMILY

| | | | |
|------------------------------|---|------|----------|
| Sister Mary Gertrude | Miss Amelia Corbett | 1878 | 1888 |
| Sister Mary Lucy | Miss Laura Black (Washington) | 1879 | 1892 |
| Sister Mary Consuello | Miss Laura Mistrice | 1902 | 1971 |
| | Miss Rita Austin, a postulant | 1907 | (R.I.P.) |
| Sister Mary Mark | Miss Sylvanie Malveaux | 1914 | 1901 |
| Sister Marie Eustelle | Miss Beatrice Firmsberg | 1916 | 1945 |
| Sister Mary Agatha | Miss Theresa Thompson | 1917 | |
| Sister Mary Petronilla | Miss Mary Broussard | 1917 | |
| Sister Mary Euphrasia | Miss Theresa Dumas | 1919 | 1978 |
| Sister Mary Clementia | Miss Julia Broussard | 1922 | 1960 |
| Sister Mary Mt. Carmel | Miss Camille Stelly | 1922 | |
| Sister Mary Raymond | Miss Mabel Green | 1926 | |
| Sister Mary Cecilia | Miss Sarah Green | 1926 | |
| Sister Maris Stella | Miss Mary Helen Gordon | 1933 | |
| Sister Mary Joseph Francis | Miss Mary Alice Garland | 1935 | |
| Sister Mary Juliana | Miss Mary Helen Comeaux | 1937 | |
| Sister Mary Elise | Miss Irene Stelly | 1937 | |
| Sister Mary of the Paraclete | Miss Olympia Alsandor | 1940 | |
| Sister Mary Canice | Miss Myrtle Lastrapes | 1940 | |
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| Sister Mary Barnabas | Miss Gabriella Barriere (Gr. Comeaux) | 1940 | |
| Sister Mary Gregory | Miss Gilda Ann Pitre | 1941 | |
| Sister Mary Leonard | Miss Agnes Trahan | 1945 | |
| Sister Mary Jeanette | Miss Bernadette Lazard | 1948 | |
| Sister Mary Corona | Miss Edna Malveaux | 1948 | |
| Sister Mary Lucille | Miss Mary Lucille Stelly | 1950 | |
| Sister Mary Philomena | Miss Theresa Malveaux | 1951 | |
| Sister M. Frances Therese | Miss Alice Remi | 1959 | |
| Sister Clara Jackson | Miss Clara Mae Jackson | 1960 | |
| Sister Clara Thomas | Miss Clara Lee Thomas | 1960 | |
| Sister Mary Avila | Miss Mary Sidonia | 1962 | |
| Sister Carmen Marie | Miss Rose Marie Bertrand | 1964 | |
| Sister Mary Regina | Miss Dorothy Ames | 1966 | |
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PROGRAM

Invocation Most Rev. Bishop Gerard Frey
 Master of Ceremonies Mr. Clifford Lomelle
 Introduction Mr. Alvarez Bettsack
 Tributes to the Sisters of the Holy Family Children of former students
 Reading "To Be A Leader" Mrs. Vivian M. Nunley
 Memories from former students Tape
 Introduction of Guest Speaker Herman Bertrand
 Guest Speaker Dr. Floyd J. Malveaux, Ph. D., M. D.
 Presentation of Gifts Delegates
 Acceptance of Gifts Rev. Mother Rose de Lima Hazew
 Appreciation Gift Mrs. Gloria M. Lee
 Closing Remarks Mr. Walter Ennis
 Benediction Rev. Daniel Murphy



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